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ADDRESSING NEW CHALLENGES FOR INCLUSIVE EDUCATION IN THE 21st CENTURY

Globalization, mobility and cultural diversity. An educational challenge

Mobility and a wide range of diverse identities (due to ethnicity, religion, language, culture, and so on) are inherently linked to the history of humankind. It has been argued that globalization is accentuating a so-called 'cultural homogenization' [1; 23] but we believe it actually makes difference more visible and it is, in fact, accentuating 'cultural heterogeneity'.

Globalization is essentially an economic phenomenon, brought about by the newly available information and communication technologies, which has led to the progressive global integration of markets and businesses, especially in the Americas, Asia and Europe. It has also enabled us to make financial transactions quickly and to interface with the world; to use credit cards to shop online via personal computers or smartphones, for example.

However, this interconnection and homogenization of the capitalist economic model does not, necessarily, bring with it a similar degree of cultural homogenization. Cultural products do, of course, penetrate remote markets and are distributed among them and people now make contact more easily across distances and borders. It is precisely for this reason why cultural difference - with current

concepts such as *multicultural citizenship* [2; 10], the *politics of recognition* or *politics of identity* [3; 47] - is now more explicit and visible.

Schools are not immune to these processes. Quite the contrary: what is happening in the world is mirrored in school settings where, in recent decades, substantial changes have transformed school populations. In Catalonia (Spain), for example, there were 168,580 school children of foreign origin in the 2011-12 academic year - mostly from Morocco and Central and South America. Just nine years previously, during 2002-03, the total was around 50,000, and the year before that, in 2000-01, there were just 24,900. In the first decade of the century, the proportion of children in schools from immigrant families has increased from 2% to 15 % [4; 45].

The presence of different languages, identities, religions and family traditions in schools requires radical thinking about how to deal successfully with this social and cultural heterogeneity in order to maintain and guarantee equality and social cohesion. In this regard, after a series of conferences beginning in Jomtien (Thailand) in 1990, and culminating in the Salamanca Statement in 1994, the aim of UNESCO has been to go beyond multiculturalism (which does not involve interaction between different cultural groups) and interculturalism (an interactive approach based on the integration of students at school) and to move on towards the notion of *inclusion*. This theoretical concept of pedagogy refers to how schools ought to respond to diversity, be it physical, intellectual, linguistic or religious. The basic assumption is that the school system has to be modified in order to respond to the needs of all of its pupils, regardless of their psychological, physical, social and cultural difference. In other words, it is not the schoolchildren who must integrate and adapt to the system; on the contrary, it is the system that must recognize, embrace and adapt its own school population, in accordance with the existing diversity among its students.

We believe that the *funds of knowledge* educational programme is an approach that enables teachers to design inclusive learning environments. This has been illustrated and demonstrated by several empirical studies. What we propose to do here is to briefly outline the origin and context of the programme and then illustrate some of applications of the approach in different national contexts.

The Funds of Knowledge approach. Background, origins and some definitions

The term '*funds of knowledge*' stems from anthropology, specifically, from studies at the University of Arizona by Carlos Vélez-Ibáñez and James Greenberg [5]. Vélez-Ibáñez examined the economic exchange networks of Mexican immigrants residing in the USA, which were based on what he called mutual trust. As the author said in a later work, this idea of trust "*shapes the expectations for relationships within broad networks of interpersonal links, in which intimacies, favors, goods, services, emotion, power, or information are exchanged*" [6; 46]. In other words, transborder life depends on establishing relationships and social ties - based on mutual trust - that can help them to cope with the uncertainty and conflict generated as a result of migration.

These ties are manifested through the exchange of *funds*, i.e., “*bodies of knowledge of strategic importance to households*” [6; 315].

The Tucson Project, led by Vélez-Ibáñez and Greenberg and developed in the 1980s, soon incorporated Luis Moll, educational psychologist, Norma Gonzalez, an anthropologist and various teachers, such as Cathy Amanti as well as professors, pedagogues and PhD students, such as Marta Civil, a highly experienced maths professor, Rosi Andrade, Jowl Dworin, Martha Floyd-Tenery, Kathy Whitmore, Douglas Fry, Elizabeth Saavedra and Javier Tapia, among others, many of whom were contributing authors to the book entitled *Funds of Knowledge* edited by Gonzalez, Amanti and Moll (2005). In the 1990s “The Funds of Knowledge for Teaching Project” was officially set up and developed (Moll, Amanti, Neff, & Gonzalez, 1992).

According to the definition most often cited in the literature on the subject: “*We use the term ‘funds of knowledge’ to refer to these historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being.*” [7; 133].

The underlying idea is that through networks of help and collaboration, based on mutual trust, exchanges are established that involve not only capital (i.e., money) for work, as in the logic of capitalism, but also of knowledge, skills and abilities. In so-called ‘time banks’ for example, people exchange “time, dedication, expertise” related to some task: thus, an English teacher will teach a plumber’s daughter for one hour a week while the plumber will spend an hour each week fixing the English teacher’s pipes.

In this sense, the original work has three objectives, namely: 1) to improve the academic performance of students who are grossly undervalued (often *hidden*, silenced and whose very existence may even be denied by the dominant culture and the school system); 2) to improve ties between family and school (through policies of trust, i.e., with teachers making visits to the homes of their students in order to discover their funds of knowledge) and finally, 3) to modify teaching practice by designing curriculum units based on the funds of knowledge discovered. That is to say, the basic aim is “connecting education creatively to important aspects of living” [9; 195]. In our view, this is an example of inclusive pedagogy that we briefly mentioned earlier.

Funds of Knowledge in Catalonia, Spain. Funds of identity and multi-method autobiographical extended approach

In the case of Catalonia (Spain), a wide range of funds of knowledge pertaining to families of foreign origin have been documented [10]. A large part of the *funds of knowledge* detected in these projects correspond to what we call *funds of identity* by which is meant: “A set of resources or *box of tools*. These tools have been historically accumulated and culturally developed; they are socially distributed and transmitted; and they are essential for constructing one’s identity and for defining and presenting oneself” [11; 177].

More specifically, various types of funds of identity have been proposed: geographical, practical, cultural, social, institutional and digital. That is to say, the funds of knowledge accumulated by the family may or may not coincide with the children's funds of identity. This depends on the degree to which the children have appropriated the family's collective knowledge, social practices, hobbies and skills. Furthermore, children can add to their own funds of identity through interaction with their peers and their own interests and practices which, for example, may be mediated through the use of digital technologies [12].

In line with the original framework of the programme, focus groups were created consisting of school teachers and university researchers with the objective of implementing the following three phases of the project: 1) training teachers in qualitative analysis techniques and strategies; 2) making visits to the children's homes and 3) discussing the funds of knowledge detected and using them to design curricular activities.

One specific difference in the implementation of this programme was to combine in-depth interviews - which were used in the American version - with graphics-based strategies adapted from the extended multi-method autobiography approach. This involves various procedures, resources and tasks (identity drawing, significant circle, identifying cultural artefacts in the home, analysis of educational routines using photographs, etc.) the aim of which is to document the identities, experiences, routines and ways of life of the participants, who assume the role of co-researcher.

Conclusion. Funds of Knowledge approach for inclusive society and education

Today, if there is any concept that has gained currency in the world of education, it is inclusion. Inclusion is generating thoughts and attention world wide as a new approach in the provision of services for learners regardless of immigration status. The Salamanca Declaration of 1994, provided the needed international and theoretical frames for inclusive education.

Funds of knowledge and funds of identity approach shows how a more dynamic conceptualization of culture can enrich education in multicultural classrooms. With proper guidance and follow-up discussion, home visits were transformed into ethnographic experiences for teacher that brought them to a far less static understanding of the cultural contexts of their students. These experiences also generate concrete and novel ideas for incorporating "household knowledge" and students' funds of identity into lessons. Moreover, the teachers' ethnographic interviews generates mutual trust between home, aschool and learners.

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ПРОБЛЕМЫ ПРОФЕССИОНАЛЬНОГО ВЫГОРАНИЯ У СПЕЦИАЛИСТОВ СОЦИАЛЬНОЙ РАБОТЫ

Профессиональная деятельность социального работника относится к группе профессий с высокой ответственностью за здоровье и жизнь отдельных людей, групп населения и общества в целом. Стрессовые ситуации, возникающие в процессе профессиональной деятельности социального работника с клиентом, психологическое давление, полное осознание и понимание проблемы клиента часто оказывают негативное воздействие на здоровье и состояние социального работника в целом. Деятельность социального работника достаточно сложна по своей специфике, постоянному взаимодействию с людьми и необходимостью решать чужие проблемы